



Urge Catholic Hospitals to Help Minorities

Sidewalk Reporter Sees D. C. Schools Open in Calm and Storm

By Loretta Butler

"WE'VE GOT A WHITE KID in our class! He's O.K., too."

"One of the Negro parents came to our Mothers' Club meeting the other day. She's going to be a real asset."

The street in front of St. Peter Claver Center here in Washington, D.C. was buzzing with comments like this the first week of school. It's hard for people in Northern cities with integrated schools to realize how strange the experience was for people here in the neighborhood. The junior high school across the street had always been "white". Suddenly interracial groups of students and teachers appeared all over the neighborhood. White and Negro parents, children and teachers were actually talking to one another in friendly groups.

HERE AT OUR FRONT DOOR we had a ringside seat at the real-life drama of American principles going to work. We have seen, heard, and felt much in the sometimes super-charged atmosphere.

Returning from Mass those first few mornings I found myself listening to comments of our neighbors as we stood together and watched:

- * White and Negro patrol boys standing on the corner displaying their yellow safety-patrol belts.

- * An interracial pair in the grocery store discussing how they had really put one over on the teacher.

- * Policemen stationed all around the area "just in case."

- * A teacher with her integrated class entering a neighborhood 5 and 10c store.

- * Negro and white teachers entering the school.

- * The jumble of blue uniforms and brown and white legs as the girls romped about practicing volleyball in the playground.

We heard scattered remarks of surprise and interest, like these:

"We only have three white students in our high school. I had lunch with this one, Jean, from our history class."

From a colored child, "Some of the kids are transferring to (X) school. Most of the kids there are white but they won't have to pay carfare."

"The principal had to call a meeting today. One of the kids said he didn't like this other kid because he was white."

"Our principal told a white mother that all of the teachers were going to teach all of the kids from now on, and that we were supposed to respect the Negro

teachers just like the white teachers."

UNFORTUNATELY THIS WAS A SHORT-LIVED period of quiet adjustment. Nobody knows where it came from, but all of a sudden everyone was full of misgivings and apprehension. The small number of rabble-rousers became more vocal. Mobs began to form on the street where a few days before interracial groups were walking peacefully to and from school. News of student strikes and demonstrations crept in from other parts of town.

Again, we were sidewalk observers here at the Center. We prayed with an urgency born of dread as we watched the streets. Fifteen policemen patrolled the area all day long, conferring anxiously with one another from time to time and checking with the

patrol car radio. Groups of adults stood about in the street waiting to see if there would be a strike. An elderly Negro lady muttered indignantly, "Slavery days are over. When are they going to see it?" A white woman down the street remarked, "It's going to take a little time to get used to, but it's worked in other cities."

The young opportunists in the neighborhood were making hay. "They told us to come to class or stay home," one kid said gleefully. "Me, I'm staying home. We're going to make this strike last for two weeks and see plenty of movies. That's where I'm going now."

In other parts of the city actual violence had broken out. The police chief had to stop a mob of students from rushing excitedly

(Continued on Page 8)

REPRESENTATIVES OF TWENTY-TWO Catholic Hospitals in the Archdiocese of Chicago, were told October 20 that they should be lighting the way for others in meeting the health needs of minority groups in the Chicago area.

At the Sheraton Hotel hospital administrators, staff physicians and nursing personnel were reminded by Rt. Rev. Msgr. John W. Barrett, Archdiocesan Director of Hospitals, "that Christ didn't make distinctions as to race when healing the sick."

Archdiocesan Hospital Director Speaks

MSGR. BARRETT POINTED OUT to delegates attending the one-day conference on promoting better human relations in Catholic Hospitals, which was sponsored by the CATHOLIC INTERRACIAL COUNCIL OF CHICAGO, that they are called upon to exert a higher degree of leadership in accepting the challenge of such problems as:

- Pressing need for adequate hospital and health care for minority groups.
- Need for educational and

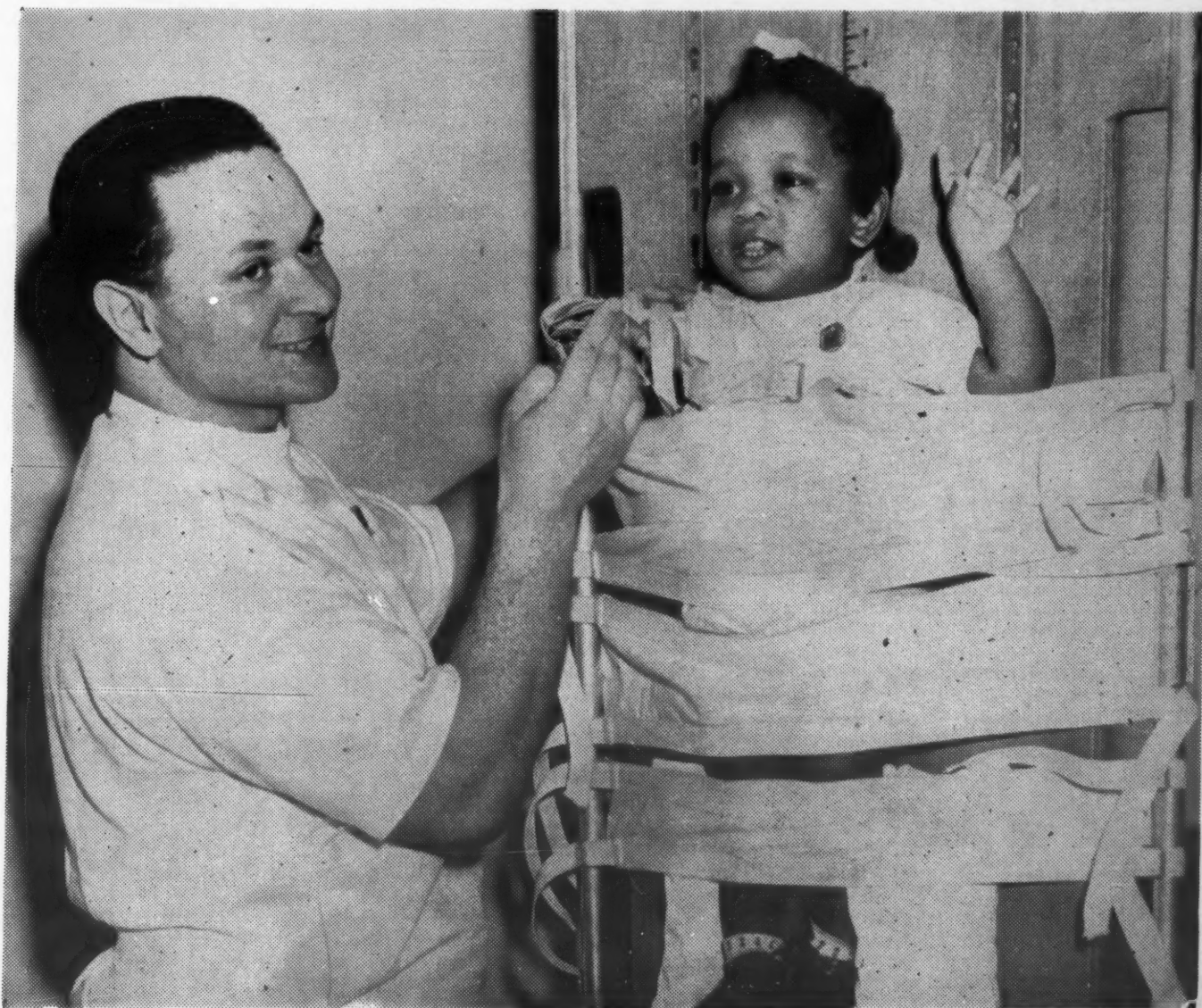
research facilities open for training to members of these groups.

- Need to tap a large pool of professional talent already in the groups by opening hospital staff positions to them.

Stated Msgr. Barrett: "The ultimate solution may not be an easy one to achieve, but we as Catholics should accept the challenge with renewed vigor."

Dr. Paul Mundy of Loyola University presented hospital administrators with facts and figures on population movements in the areas surrounding their institutions. Stated Dr. Mundy: "The American Negro's greatest benefit received as a result of the Civil War was the right to move, or mobility." According to Dr. Mundy, the American Negro did not immediately take advantage of his newly won right to move around until after World War I. "It's safe to say," continued Mundy, "that sooner or later every community in Chicago will some day find itself faced with the prospect of receiving new non-white

(Continued on Page 3)



(Photo Courtesy Chicago Defender)

A Chicago doctor cares for a recent polio victim. Private hospital care of minority groups in Chicago was the topic of the Catholic Interracial Council Conference for Hospital Administrators on October 20 (see story above) and also of a recent survey (see story p. 8).

CATHOLIC INTERRACIALIST

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4233 SOUTH INDIANA AVENUE

Tel. Oakland 4-9564

Editor

Mabel C. Knight

Assistant Editor

Ann O'Reilly

Associate Managers—Carrie Jones, Frank Broderick, Larene Graf and Gene Huffine
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They Say About Our Name--

"IS IT NECESSARY to get a new name? . . . When you mention the name 'CATHOLIC INTERRACIALIST,' people get the idea that the Catholic Church is really interracial."

"Really wish another name could be found for the paper since I don't like the word 'Interracialist'."

"I still don't like the name but can't seem to suggest a better one."

" . . . Interracialist shows the wrong idea that there is more than one race. As Archbishop Cushing said, 'The race of which it is our duty to be conscious is the entire human race, the vast society of creatures composed of body and soul and made in the image and likeness of God.' and Archbishop O'Hara of Philadelphia in his first talk to the Catholic Interracial Council said he disliked even using the word 'interracial' in complimenting them."

He Gave Us Cherry Trees

IF YUKIO OZAKI HAD had a counterpart in the United States we wonder if relations between our country and Japan would have been so tragic during the past 100 years.

His cherry trees around the Tidal Basin in Washington have been enjoyed by Americans since 1911. He sent an earlier gift of 2000 trees in 1908 as a token of gratitude for American mediation efforts in the Russo-Japanese War. But these were destroyed by the Department of Agriculture which found them infested with insects.

With the persistence of greatness and humility he grew a new batch in disinfected ground near Tokyo. He sent 3000 trees which were planted in 1911.

HE WAS ALWAYS A democrat, a pacifist and an internationalist. In the 1880's he was expelled from Tokyo for provocative articles and lectures. But he returned when the Japanese parliamentary system was formed in 1890. He was elected to the Japanese Diet at every election since then until he was defeated in 1950 at the age of 91.

During his long lifetime he saw the United States forcibly open Japan to western trade and then later slam its own gates in the face of Japanese who wished to come to the United States and become citizens. He saw the Japanese conquest of Manchuria, China and eastern Asia. Then came the terrible catastrophe of Pearl Harbor and a bitter war climaxed by atomic bombs burning Japanese cities and the people within them. The new horror, the hydrogen bomb, has killed one of his countrymen.

YET HE KEPT HOPING and working at home and abroad for peace. He made a goodwill tour of the United States in 1950. At that time the Library of Congress exhibited his writings, including essays on government, lectures and poems.

Mr. Ozaki was respected by foreigners as well as by Japanese. Many diplomats, historians and official visitors called on him at his quiet retreat in Kanagawa near Yokohama where he died on October 6.

HE IS ONE OF THE PEACEMAKERS, the children of God. His prayers in heaven may be more successful than his work on earth to bring peace, understanding and friendship between his beautiful country and ours.

The Blessed Ones

Blessed are the poor in spirit; the kingdom of heaven is theirs.

Blessed are the patient; they shall inherit the land.

Blessed are those who mourn; they shall be comforted.

Blessed are those who hunger and thirst for holiness; they shall have their fill.

Blessed are the merciful; they shall obtain mercy.

Blessed are the clean of heart; they shall see God.

Blessed are the peacemakers;

they shall be called the children of God.

Blessed are those who suffer persecution in the cause of right; the kingdom of heaven is theirs.

Blessed are you when men revile you, and persecute you, and speak all manner of evil against you falsely, because of me. Be glad and light-hearted, for a rich reward awaits you in heaven.

—From Gospel of the Mass for the feast of All Saints, Nov. 1.

The Jews of America

ON SEPTEMBER 12, the American Jewish community celebrated its 300th anniversary. We rejoice on this day with our Jewish neighbors and extend to them our congratulations and heartfelt good wishes.

Like so many other beginnings in the United States, theirs was one of poverty, hardship, and seemingly little promise. There were already a few scattered Jewish settlers along the Atlantic seaboard when, in September, 1654, the St. Charles landed in what was then



(Virginia Sabotka)

New Amsterdam, and is now New York, with a group of 23 Jewish passengers. They had come from South America. The Portuguese had re-captured Brazil from the Dutch, and the Jews had to flee. They seemed to have lost most of their possessions, for they were unable to pay their full passage.

Jews, "Luthers and Papists" Unwanted

When they arrived here, the newcomers had to see their household goods sold at auction, and two of them were thrown into jail. The Calvinist governor, Peter Stuyvesant, was little pleased with the new immigrants and tried, though in vain, to rid New Amsterdam of them. Interestingly enough, he wrote to the directors of the Dutch West India Company that the Jews would "infect and trouble this new colony," and added that "giving them liberty, we cannot refuse the Luthers (i.e., Lutherans) and Papists."

IN SPITE OF THESE ADVERSE BEGINNINGS, Jews have flourished here—America has been good to them as it has to all of us. "By the grace of God and under the protection of the Constitution of the United States, we have lived and prospered in this land," says the Proclamation of the Tercentenary, and it bids the Jews "to pray for the continued peace and prosperity of our country and all its inhabitants."

So we pray too. We pray that all of us who are heirs to America's manifold and marvelous blessings may use them as becomes stewards. We Americans enjoy an unprecedented material well-being: may God therefore find us always generous. Our way of life impresses on us day by day the dignity of the human person: may we never mar it in ourselves, may each one of us hold it high. We are free: may we use our freedom to serve—to serve our neighbors and to serve God with all our hearts.

Old Testament Blessing for Jewish Soldiers

Such is our prayer for all Americans. And for our Jewish neighbors, on their Tercentenary, we pray a special blessing. During the last war, Pius XII saw soldiers from every land. When there was a Jewish soldier among his visitors, he would bless him with the Old Testament blessing St. Francis loved so much. Stretching out his hands over the Jewish soldier, the Holy Father would say these venerable words, which we repeat with him for the Jews of America: "The Lord bless you and keep you. The Lord turn His face to you and be gracious unto you. The Lord lift up His countenance upon you and give you peace."

(Editorial from THE ADVOCATE, organ of the Archdiocese of Newark, New Jersey.)

Readers Write -- Doctor Stays in South

Jersey City, N.J.

Dear Friends,

Recently I heard an interesting development of integration in the South from a friend who is married to a physician in North Carolina. They have two daughters, one between five and six and the other about four years old. Mrs. A. says this year her elder daughter entered school for the first time and the other child went to kindergarten. Since the only schools which were integrated were the Catholic ones, that's where they sent the children. This

is especially remarkable because previously they would not listen to anyone who even spoke well about Catholics.

I understand that the doctor now takes his patients to a hospital there which would not accept colored before.

Now the couple expect to stay in North Carolina. The wife originally intended to try to move North by the time their children were old enough to enter school. So the integration of schools and hospitals has saved a doctor for North Carolina.—Victoria Graves

Help Them to Heaven

FOR MANY PEOPLE WE ASK your prayers in this month dedicated to the Holy Souls who have died in the friendship of God. They may now be in Purgatory to be completely purified so that they may enter His joy forever. Please remember all who have helped the work of Friendship House, either by prayers, by their personal labors, by their financial and material help or by allowing us to serve Christ in them.

Pray for the three staffworkers—Grace Flewelling, Larry Lee, and Betty Leonard Tyburcy. A gay trio who should fit well into heaven!

Then for Mr. and Mrs. Felix McTernan who gave so generously of their friendship, their home and their material possessions. They died fortified by the last sacraments given by their son, Fr. Fred McTernan.

And for old Mr. Williams who died in an abandoned house in Harlem. One day he gave his good (and only) shirt to a young man who had a chance at a job.

And pray for Mr. Sawyer who couldn't seem to get along after his mother died. He suffered a fatal seizure a year later in Morningside Park but had the last rites of the Church.

Then Mrs. Q. who wanted us to see that she was buried in a Catholic cemetery. She addressed many letters for us in a beautiful private-school hand. She told wonderful stories of out-of-the-way places and had a most hearty and contagious laugh. We saw that she had the last rites. But someone else insisted that she be buried in a non-Catholic cemetery. So we still have the deed to her cemetery lot.

(Continued on Page 7)

Statement required by the Act of August 24, 1912, as amended by the Act of March 3, 1933, and July 2, 1946 (Title 39, United States Code, Section 233) showing the ownership, management and circulation of the Catholic Interracialist published monthly Sept. to June and bi-monthly July-Aug. at Chicago Ill. for Oct. 1, 1954.

1. The names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, Chicago Friendship House, 4233 S. Indiana Ave., Chicago 15, Ill.; Editor, Mabel C. Knight, 4152 S. Prairie Ave., Chicago 15; Managing Editor, Ann O'Reilly, 4117 S. Indiana Ave., Chicago 15; Business Manager, Francis B. Broderick, 4233 S. Indiana Ave., Chicago 15.

2. The owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual member, must be given.)

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3. The known bondholders, mortgagees, and other security holders owning or holding one per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.) None.

4. Paragraphs 2 and 3 include, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting; also the statements in the two paragraphs show the affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner.

5. The average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the 12 months preceding the date shown above was: (This information is required from daily, weekly, semi-weekly, and tri-weekly newspapers only.)

MABEL C. KNIGHT
Editor

Sworn to and subscribed before me this 20th day of Sept. 1954.

SEAL FRANK W. HENRY
(My commission expires Feb. 14, 1956.)

Books

Kids' House of Hospitality

Not Without Tears by Helen Caldwell Day—Sheed and Ward—1954—\$3.50.

THIS IS THE MOVING STORY of the joys and sorrows that are a part of a Catholic interracial center in the South. Helen Caldwell Day, young Negro mother, writes of her experiences in founding Blessed Martin House of Hospitality in Memphis, Tennessee.

Mrs. Day's book is full of the human conflicts arising when Negro and white people come together for the first time on an equal basis in today's society when the problems of adjustment—the reversal of former customs—the change in cultural pattern must be effected. At every turn there are signs that blare out the discrimination that exists. On buses—"Colored passengers to the rear." On houses—"Not for sale to Negroes." Over drinking fountains—"For white" and "For Colored." Even the church, despite the Mystical Body doctrine, "openly divides the Body—as if Christ could be made two—so there is not for us one Church, but two, one 'Catholic' and one 'Colored Catholic' as the Sunday papers put it."

WHILE VISITING A SIMILAR center in New Orleans she was told a story of police negligence. The director of the center, Dr. Bertha McGrauer, was informed by the police, after a gun had been fired in her home, that "... she was entitled to the protection due a white person under the law only if she behaved like a white person. If she insisted upon living and working among Negroes and sharing their lives, she would be treated as one. The police would not help her."

The book tells of the poverty and heartaches segregation has wrought where the vast majority of Negro families are living on an income of \$12 to \$18 a week,

and the opinions people have on the perpetuation of "slave" labor.—"Why should an employer pay him a living wage when he can get Negro labor for a song?—The white man is afraid of Negro competition. . . . I can't afford to pay more than three dollars and carfare.—Suppose all the white people let their maids go. Would they be any better off then not working?" To this Mrs. Day responds, "It might do a lot of white women some good to have to do their own work themselves. They might well find, after a few days of it, that they can afford to pay more than they thought. At least that would teach them how much work they could justly expect in one day from one woman. But those who can't afford more aren't the only ones paying salaries like this. It is everybody. What about the hotels, the hospitals, the cafes, the train stations, the bus stations, and all those other places like that, that are paying Negro women the same as your families, fifteen or at most twenty dollars a week? Can't they afford anything better either? Is it really the quality of the work? Of course not. It is the race."

Not Without Tears has given us good insight into the similarities and differences between lay apostolic groups such as Blessed Martin House, Caritas, The Catholic Worker, and Friendship House.

This book is tops—read it!

—DeLores Price

The ST. LEO SHOP CHRISTMAS CARDS

Write to A. de Bethune
118 Washington St.
Newport, R. I.

First Bl. Martin House of Hospitality



Helen Caldwell Day with faithful neighbor helper and children. Mrs. Day's son, Butch, is the one with the brightest smile. The House is now at 218 Rear Turley, Memphis, Tennessee.

Urge Catholic Hospitals to Help Minorities

(Continued from Page 1)
neighbors." Mundy reminded those present that Catholic hospitals which were established to serve the needs of the community in which they are located, must be prepared to receive and serve these new groups.

Alexian Brothers Open to All
BROTHER CONSTANTINE, C.F.A., Administrator of Alexian Brothers Hospital, cited three reasons why a hospital should have a program of integration on all levels:

- It enables the hospital to fulfill its objectives and live up to its religious motivations.
- It helps the institution to take advantage of the great talent and skill possessed by qualified non-white personnel.
- It's economical for a hospital not to be forced to maintain separate wards for patients suffering from the same ills or to be forced to set up separate lunch rooms for staff personnel and the like.

Brother Constantine stated that

experience at Alexian Brothers Hospital had convinced him that "Sickness is a great equalizer, for when a person is really sick, it doesn't make any difference to that person who administers the medicine."

Brother Constantine said Alexian Brothers Hospital had maintained segregated wards for Negro patients, largely because of tradition, up until 1952, but that members of the hospital's governing board had met and discussed the situation, after which a simple announcement was made that patients in the future would be assigned for care regardless of race.

D. R. PAUL KAISER, PERSONNEL DIRECTOR for St. Catherine's Hospital, East Chicago, Indiana, told the group that his hospital was pleased to say that non-segregation works.

Practical Questions

Delegates discussed such practical questions as: How does a hospital move toward breaking down ward segregation of Negro patients? Is it true that it is more difficult to integrate women patients? What is the best kind of program on an inter-service train-

ing level to use in a school of nursing to promote better human relations? How can hospitals educate members of the medical staff to accept qualified non-white physicians on their hospital staff?

FATHER DANIEL M. CANTWELL, Assistant Chaplain, Catholic Interracial Council of Chicago, in summarizing the day's deliberation, called upon administrators to issue a simple but clear statement, announcing that their institution followed a non-segregation policy. Stated Father Cantwell: "Once this is done the rest will be easy."

FATHER JAMES B. MOSCOW, assistant archdiocesan director of Catholic Hospitals asked God's blessing that Catholic hospital officials might go forth with courage and charity to meet the health needs of minority groups.

Hospitals represented at the conference included:

- Alexian Brothers
- St. Anne's
- St. Anthony de Padua
- St. Bernard's
- Columbus
- Frank Cuneo
- St. Elizabeth's
- St. Francis, Evanston
- St. Francis, Blue Island
- St. George
- Holy Cross
- St. James, Chicago Heights
- St. Joseph's
- Loretto
- St. Mary of Nazareth
- Mercy
- Mother Cabrini
- Oak Park
- Resurrection
- St. Therese, Waukegan
- St. Vincent's
- Little Company of Mary



Man-on-the-Street Economy

"Spotlight on Social Order—William J. Smith, S.J.—The Christopher Press, Inc., Rochester, N.Y. \$3.00.

IN **Spotlight on the Social Order**, Father Smith shows how the social encyclicals and pronouncements of the Popes Leo XIII, Pius XI, and Pius XII provide us with sound norms upon which to reconstruct the social order. This book is not intended to be a scholarly treatment of the subject. It was meant for "the man in the street." I might add, especially for "the man in the street" who is aware that there is something wrong with society and wants to know what if anything can be done about it.

This book explains to the laymen the right principles upon which a sound social order must be built. In this explanation the author extensively quotes the encyclicals to buttress his thesis and also to show where the present social order is operating on erroneous principles.

Economics Not an End in Itself

Father Smith's primary concern is with a sound social order. He realizes that any economic system must be built on sound economic principles too. But "an economic system is not an end in itself; it is a means to a higher end. That ultimate objective is the final end of man himself. . . . The economic order must fit into the full framework of human society. To do that both the system itself and the human agents who direct it must be guided by true social principles."

ples."

A distinction is made between an economic order as a system and as a social institution.

"THE PRIMARY PURPOSE OF THE ECONOMY, as a system, is to produce and distribute material goods and thus insure the material well-being of the people. Modern capitalism does that in a way far exceeding anything yet known to man."

Moral Law Precedes Economic System

It is true that "man must live by means of economic principle and practice. But man does not live by bread alone. How does our economic system measure up as a social institution in the light of the moral law and true social principles?"

This is the criterion by which any economic system should stand or fall. When our economic system is judged by this standard it is found seriously wanting.

Industry Councils as Democratic Check

The author proposes that the best approach to the problem is the Industry Council Plan where labor, management and the public all take parts in making economic decisions which affect all three. "The Industry Council concept is not meant to uproot and supplant all that now exists and operates. It envisions an extension and implementation of all that is good, socially sound, and economically right in the present system. It provides for a more democratic check and correction of what is



evil, socially unsound, and economically harmful."

When Father Smith points to the short-comings of our economic system there can be few serious and thoughtful men who can take exception. When Father Smith proposes a solution to our difficulties, it may be another story.

Spiritual Basis of Social Problems

The author contends that "social problems are basically moral and spiritual problems. They have their source in human minds and human wills and human hearts." What is needed and what is called for is a personal regeneration. Unless this is recognized and acted upon there can be no real social reform. "The social doctrine of the Church is the idealism of the Crucified Christ transplanted to the field of social reform. Only the stout-hearted can 'stomach it.'"

The fact that the book was intended for popular consumption may be a very optimistic sign. It may very well mean that there is a large and growing number of ordinary people who are conscious of, or at least becoming aware of the fact that all is not well with our society. These people are capable of receiving and understanding profound and sound ideas on the nature of society. This book not only answers a need but should give further impetus to the study of the social order.

—Ed Hark

Marian Anderson to the Met

OLIN DOWNES, NEW YORK MUSIC critic, hails the Metropolitan Opera Company's engagement of Marian Anderson as a "tardy tribute to her rank and achievement as an artist of international fame." She will play Ulrica in Verdi's "Masked Ball." It will be the first appearance of a Negro singer on the Met stage in a principal role as a regular member of the company. Janet Collins has been a prima ballerina there.

In other theatres, such as the City Center, many Negroes have appeared as composers, singers or instrumentalists, including Lawrence Winters, Camilla Williams and William Grant Still, composer of the opera, "The Troubled Island."

Mr. Downes suggests other Negro artists to the Metropolitan. Mattiwillda Dobbs would make a Queen of the Night in Mozart's "Magic Flute." She has sung with acclaim at La Scala in Milan, at

Glyndebourne and at Town Hall. William Warfield could do baritone roles. He and his wife, Leontyne Price, won international fame in Gershwin's "Porgy and Bess."

For his ability as a dramatic singer and not for his politics, Mr. Downes said Paul Robeson would have been "a highly impressive Boris, or Mefistofele, or Emperor Jones." Roland Hayes, the lyric tenor, might have been a fine Don Ottavio or Des Grieux.

We congratulate the Metropolitan's Mr. Bing and Miss Anderson on this step. We hope all American cultural groups will welcome all such contributions of intelligence and character without any unjust barriers. This will show that we recognize something which other countries have long known, that the Negro American has made the richest American contribution to the world of music.

Alan Paton Views U.S. Negro

ALAN PATON HAS PROVED that he is a topflight reporter in his October 15 and 29 Collier's article, "The Negro in America Today." People talked to him, "from children to governors," from Washington, D.C. throughout the South. They are named and quoted, giving an impressive sampling of opinion and telling many significant incidents. The October 29 issue carried the second part of the account, dealing with residential segregation and unjust discrimination in employment in the North. Excellent photographs by Dan Weiner and Bern Keating show Mr. Paton with many different people.

The sensitiveness to other people's feelings which makes Alan Paton the great novelist of "Cry, the Beloved Country" and "The

Phalarope" has enabled him to interpret convincingly the feelings of Negroes and whites with whom he does things which had never been done before in the particular Southern community. For instance, he went with President Benjamin Mays of Morehouse College to a "white" Protestant church in Atlanta. He visited a Southern navy yard riding in the front seat with his Negro hostess who was driving her own car. With a Negro lieutenant he walked through an integrated army camp. Such enlightening incidents abound in this article.

THE CHURCH SITUATION IS HANDLED quite well and at length. But we disagree with his statement "that the Negro, who has fought so hard to enter the Army, the college, the school, the

bus, the restaurant, the theater, shows no desire to enter the predominantly white church." In our limited experience alone we have known a great many Negroes who were striving to batter down the wall which kept them from full participation in the life of the Catholic Church in America in the priesthood, religious orders, schools and hospitals. Much credit is due to such Negroes that now, as Mr. Paton says, "It seems to me that of all the great churches of America, it is the Catholic Church that in the last few years has shown the greatest willingness to be more obedient to the will of God than she had been."

One of the many memorable characters Mr. Paton tells about is William Ragin, Route 2, Box 4, Summerton, S.C. He is an independent Negro farmer who is of the group which fought against segregated schools for his son, Glenn. Mr. Paton says, after telling of the Clarendon County case, "Strange people, the colored people who through such scorn and rejection have clung so fiercely to the ideal of America. Strange country that, careless of liberty and justice and indivisibility, yet raises a William Ragin to restore them to her, and gives to a small, spare man the heart to fight for justice, and defeats him in place after place, so that he may have a victory in Washington."

William Ragin is quoted, "My father taught me to have no hate in me for anybody. But he said I was an American and I had to stand up for my rights. . . . He used to say to me, be a man, my son, because no one else can be a man for you. . . ."

Widespread points of view on the question of segregation were found and reported by Mr. Paton but he finds that "in America, the opinion of the nation, formed by conscience and Constitution, moves inexorably away from segregation."

—M.C.K.

To Give or to Organize

By Anne Foley

SHOULD FRIENDSHIP HOUSE HAVE a hierarchy of activities: some basic, some preferred, some optional?

Directors and staff workers from five houses operating in different environments, discussed this knotty problem at the annual Friendship House council meeting. They were concerned about a sentence in the FH constitution which sets forth the program of the houses as a combination of spiritual and corporal works of mercy in the immediate community, an educational effort and social action. The difficulty of maintaining a balance among these three phases of the work has been experienced by all the Friendship Houses. The cities and locales of each Friendship House

influence the emphasis given to works of mercy performed in the immediate community as opposed to that given to social action.

Mabel Knight, who has been with Friendship House for 11 years, and has been director of the New York house, editor of the paper, and for short periods on the staff of both the Washington and Portland houses, gave insight into the need for balance. "Racial injustice closes job opportunities," said Mabel, "results in unfair pay, in exorbitant rents, in inadequate police protection and recreation facilities. Friendship House must help to alleviate the effects of injustice until we can get rid of the injustices themselves. In trying to meet these needs through the spiritual and corporal works of

(Cont. on Page 5, Col. 1)

SPIRITUAL Works of Mercy

1. To instruct the ignorant.
2. To counsel the doubtful.
3. To admonish the sinner.
4. To bear wrongs patiently.
5. To forgive offenses willingly.
6. To comfort the afflicted.
7. To pray for the living and the dead.

Do We Have a Christian Social Order?

By James Guinan

MOST OF US APPRECIATE the truth of the adage, "He can't see the forest for the trees." I think most of us would admit that this adage might well be applicable to man in the twentieth century trying to make a Christian judgment of society. He is so immersed in the society that he can't see it in anything like true perspective. To get this true perspective man must get out of the woods—the entangling daily routine—long enough to get some idea of the requirements of a Christian social order. From this vantage point he can consider our present society in the light of the norms of a Christian social order.

Before discussing further the problem of the forest and the trees, let us clarify an issue that prevents many of us from thinking about a Christian social order at all. There are those who conceive that a Christian social order involves a particular static type of arrangement of men and materials which approached realization at some past point in history. Because of great sociological changes in recent centuries they feel this can never be realized again. If this were so, the notion of a Christian social order might have little bearing on the practical action of the Christian in today's society.

This notion of a forever-lost utopia must be overcome if we are to hope for a Christian society in the future. A Christian social order is not something that can be photographed, reprinted, and offered to all groups of men as a sure-fire blueprint. Rather, it is any social order in which the principles governing the proper relations of God, man and the material order are substantially realized.

Principles Vs. Facts

LET US THEN, STILL HIGH on our windy hill, consider a few of these social principles and apply them to the sociological facts of our present society. It is a principle that men should work for the purpose of serving God and their fellow man. It is a fact

that few in our society choose their work for such a motive.

It is a principle that the products of men's labor should be worthy of men, should be capable of leading men on to a contemplation of God and heavenly things. It is a fact that the products of our society are generally cheap and tawdry, focusing men's attention and efforts on what is least worthy of men.

It is a principle that the work of a man should be human work, fulfilling the talents of an intelligent creature. It is a fact that a significant portion of the work in our society is subhuman, moronic.

It is a principle that the land should be a way of life for those working the land. It is a fact that the land is largely in the control of those who have only a commercial interest in it.

We have, perhaps, enumerated sufficient conflict between social principle and sociological fact to pose the question "What should one do when some social principle conflicts with present sociological fact?" The practical answer of most of us is to ignore the social principle. However, it seems clear that the only real solution is to change the sociological fact.

Why Not Change?

WHY THEN DON'T WE DO IT? Why aren't we joined together in a crusade undertaking the work of real reconstruction (Cont. on Page 5, Col. 1)

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(Chicago Public Housing Authority Photo)

Weighing in at a Chicago public housing clinic.

CORPORAL Works of Mercy

1. To feed the hungry.
2. To give drink to the thirsty.
3. To clothe the naked.
4. To harbor the harborless.
5. To visit the sick.
6. To ransom the captive.
7. To bury the dead.

Organize—(Cont. from Page 4) mercy, Friendship House can get facts which can be effectively used in fighting to correct the injustices."

The New York house, has felt itself swamped by the endless needs of its neighbors. Peggy Bevins, New York director, expressed a need for a re-emphasis of social action. "People think," says Peggy, "that this (direct assistance) is ALL that Friendship House does. I think social action is a modern concept of the corporal and spiritual works of mercy geared to the reality of a complicated society. Individual assistance will always be a part of a lay apostolic group, but it is a question of emphasis. Perhaps we should spend more time getting people to organize, to become

aware of their dignity, and to become acquainted with the laws that have a bearing on their daily lives such as housing and employment. A primary need for people in ghetto areas is to become vocal and responsible."

The house in Chicago is in a situation similar to that of New York, and stressed strongly the need for a program of social action.

The balance of work in the Washington, D.C. house has not been so much a subject of concern on the part of the staff. Regina Martin, staff delegate, stated that "the total dedication of our group who live among the depressed is important. This registers a very real protest—the fact that the staff lives in the area and works for and with the people to

(Continued on Page 6)

Social Order—(Cont. from Page 4) that our society demands? My answer is that we have failed to see the forest because of the trees. I maintain that there has been practically no attempt to adequately inform Christians regarding the essentials of a Christian social order, much less to give them any practical instructions as to how to bring it about.

I say "practically no attempt" because I realize that a tremendous amount of toil and suffering has been performed and undergone by a small number of heroic people battling against tremendous odds. However, it is my contention that most Christians, and what is our special responsibility, most Catholics have neither been taught to look upon the social order as primarily something to be reconstructed nor assisted in finding out how to work for this reconstruction.

It is pointed out that there are sociological problems—the present grave food shortage problem, for example—for which our social principles plus our present knowledge of facts offer no adequate solution. This is true, and it is necessary that we make each such problem the subject of intense study and research. But it is also true that any real and lasting solution to a sociological problem will never be in conflict with true social principles. It is significant to me that our Holy Father in considering this very food shortage problem should employ the principle that "economics are made for man and not man for economics." —James Guinan

Comment

By Larry Pausback

TO FOLLOW LORETTA BUTLER in giving you the news from the sunny South is difficult. Loretta's article, "To Be a Negro in the South" (see the September issue of the Catholic Interracialist), has been recognized by friends here as an accurate report. The October 2, 1954, edition of The Shreveport Sun, a local weekly paper, had a reprint of the full story under Loretta's byline. Her "reporter" for October was filled with news of summer activities. Her mention of the heat wave with its over one-hundred degree temperatures should give you an understanding of one of the many reasons we admire and appreciate Loretta's stay with us. Hope she will come back soon.

Abuses of "Charity"

Doctor J. R. Stamper, director of the private Physicians and Surgeons Hospital, led off a panel discussion here on September 16. He defined the function of a hospital as a live and active organization seeking to restore the sick to health as quickly and as econom-

ically as possible. He explained that the Physicians and Surgeons Hospital had granted Negro doctors staff privileges as a result of the Shreveport Survey and, as originally planned, had initiated the policy as a temporary measure. He warned against the abuses that can result from too free an acceptance of patients by a "charity" hospital.

Doctor E. C. O'Brien, another panel member, enumerated the admission requirements of the Veterans Administration Hospital. In noting the services offered, he pointed out the beds were not sectionalized except on the basis of treatment. Doctor O'Brien made clear the fact that the Vet Hospital affected the care of Shreveport citizens only incidentally, since patients are veterans from a region extending beyond Shreveport.

Problems of Negro Doctors

DOCTOR N. L. LACY outlined the problems of local Negro physicians and surgeons. He said that many persons, not recognizing the skills of Negro doctors, do not yet have confidence in them.

Also, not being able to follow patients into all hospitals, they are unable to demonstrate their skills. And many Negroes do not have any health insurance or have inadequate policies which prevent their going to a private hospital where Negro doctors can care for them.

In the question period it was agreed that the problems listed by Doctor Lacy are real and that efforts should be made to overcome them. Socialized medicine was scored as not being the answer to the problem of finances. Recognition was given that an exclusively Negro hospital was not to be sought.

Unfair Insurance Practices

The panel on September 23 discussed health insurance. Mr. Bob Martin from Aetna Casualty and Surety Company defined insurance. Doctor J. C. Briere showed that racial discrimination is practiced by many insurers in the issuance of policies. Doctor described a survey and a plan which the Negro Chamber of Commerce is working on and which would establish a group form of insurance in the colored community. Mr. Tom Aubin gave statistics on health insurance coverage indicating a large proportion of the public that is not covered or is covered inadequately.

Mexican Trip Highlights

MRS. J. R. Daniell brightened the Oct. 7 program by telling of the sights and experiences enjoyed during a three-week trip through Mexico. Inadequate education, housing, and business were found in most sections visited. But any progress involves the blending of twelfth and twentieth century ways of life. Mr. Skip Grigsby, the chairman, showed that the strength of Communism south of the border is in the form of a protest—not in the form of an ideology.

Welcome Guests

FATHER ALBERT CLAPPAERT and Father John Coffenolle visited Friendship House on September 29. Father Albert will be remembered by the 1953 staff trainees at Maria Laach farm. He is now stationed at Maryhill Seminary at Pineville, Louisiana, as a teacher of religion and Greek.

Young American Woman in Church

On the weekend of October 1, 2, and 3 Friendship House was represented at a meeting titled "The Young American Woman in the Church Today." About thirty-five high school girls, six nuns, and a number of Grailville women participated in discussions and lectures led by Reverend Marvin Bordon. Meetings such as these should—with the grace of God—bear fruit in the form of more intelligent, apostolic Catholics.

New Jim Crow Signs

IF YOU FOLKS who have visited us were galled by the signs and the segregation on the Shreveport trolleys, you would have reason to blow your top at the newest red-lettered posters. Inscription:

TO HELP US COMPLY WITH STATE LAW

— WHITE PASSENGERS WILL PLEASE TAKE SEATS FROM FRONT OF TROLLEY . . .

— COLORED PASSENGERS WILL PLEASE TAKE SEATS FROM REAR OF TROLLEY . . .

THANKS

This insult is displayed conspicuously at the front of each (Continued on Page 7)

Trumbull Catholic Children in Public School

THE NEGRO CATHOLIC CHILDREN in Trumbull Park are registered in the public school this year. The formerly all-white housing project in Chicago has been the scene of racial tension since Negro families first began moving in over a year ago. One of the mothers said she is afraid to send her children to the Catholic school since it is a long walk from her home. This is cause for deep concern and regret on the part of all Catholics.

Working for Peace

Many groups of Chicagoans are concerned about changing the social atmosphere of the area so that there will be no question of the children's safety. The Catholic Interracial Council is conducting a teachers' workshop in human relations near the area. The nuns from the parish school are attending these workshops.

The Council Against Discrimination has been the coordinating body for activity in Trumbull since the early days of the disturbances. Through its efforts, in part, police protection in the area steadily improved.

The NAACP has inaugurated a series of civil suits against persons in the area who have encroached upon the civil rights of the Negro families.

THE AMERICAN FRIENDS have done much to maintain the morale of the tenants in the public housing project, through weekly visits to each Negro family. Over the Labor Day weekend,



Trumbull Park Homes.

they conducted a camp in rural the other tenants. Now, for the first time an interracial group from within the project meets to talk over mutual problems.

Interracial Tenants Council

Several of the Negro families have now joined the Tenants Council of Trumbull Park Homes (see picture). At first Negroes were not welcome at the Council meetings, so they formed a committee of their own to discuss and solve their problems through the channels open to them. About six weeks ago the committee joined



Meeting of Tenants' Council of Trumbull Park Homes.

(Chicago Defender Photo)

OUR FRIENDSHIP HOUSES

Facts on FH Characters

THE UPPER ECHELONS of Friendship House underwent a shuffling as a result of our recent annual council meeting at Blessed Martin's Farm in Montgomery, N.Y. After the balloting **Ann Foley**, Shreveport FH director, found herself in the position of national director; **Betty Schneider**, national director, became editor of the CATHOLIC INTERRACIALIST; **Mabel Knight**, former editor, became director of Portland FH; **Mary Dolan**, formerly staffworker at Shreveport FH, became director of Shreveport House; and **Jim Guinan**, director of Washington St. Peter Claver Center, stayed put.



Betty Schneider and Anne Foley

Betty Schneider couldn't be re-elected again as national director because three consecutive terms is the limit set up by the FH constitution. She has been like a big sister to all the U.S. Friendship Houses. Her lecture fees were given to the House in whose territory the talks were given. Other funds she collected she used to fill pressing needs she found in any of the houses. Or it paid for publishing FH pamphlets.

She pitched in to help in whatever House she visited. Her whole-wheat bread has achieved coast-to-coast fame, along with the eggs her family sends from their Minnesota chicken farm in hatching-time.

It was a lucky day for FH when this Fordham M.A. came. She was one of the first full-time workers at Harlem FH. Later she worked for Sheil School. Then she returned to Friendship House, working with the children and later becoming director of that House when Ann Harrigan left to marry Nicholas Makletsoff.

OUR NEW NATIONAL DIRECTOR, **Ann Foley**, from Whitinsville, Mass., is a small, wiry redhead with a Boston accent. She was a staffworker in Harlem FH and then director there for three years. In the fall of 1953 she started Shreveport FH. She is a graduate of Regis College and taught social studies in Putnam (Conn.) High School before coming to FH.

Mary Dolan, new Shreveport director, went there with Anne Foley as a staffworker. She's a native of Champaign, Ill. and is

an M.A. from the University of Illinois. Before coming to FH she worked for a publishing company and wrote catalog copy for Sears, Roebuck. She was a topnotch volunteer at Chicago FH for three years, living with an interracial group in an apartment on the North Side. She then joined the Chicago FH staff in 1951.

Mary is very interested in the liturgy. When a fire damaged or destroyed all her belongings last spring, the thing she regretted most was her four-volume breviary in English which would not easily be replaced from donations to the House.

The new Portland director, **Mabel Knight**, hails from Pittsfield, Mass. and graduated from Westfield (Mass.) State Teachers College. She taught elementary grades in East Hartford, Conn. and Pittsfield before coming to Harlem FH in 1943. She was director of Harlem FH for five years and editor of the CATHOLIC INTERRACIALIST for four. She has also worked for a few months in the Washington and Portland Houses.

JIM GUINAN, director of Washington's St. Peter Claver Center, comes from Dearborn, Michigan. He graduated from the University of Detroit and later taught English literature there. During World War II he was a line officer in the Navy in the south Pacific. He makes it dangerous for well-dressed men to enter the House. He talks them out of their clothes or shoes by telling them they probably need a new item which is in demand by the ragged men who come to him for help. If all the men in the United States gave away all their wearing apparel till their wardrobes were the size of J.G.'s there would be plenty of clothes to clothe all the men in the world.

We hope and pray that all our new leaders at Friendship House will have all the spiritual and material things they need to carry on our work of making the justice and love of Christ practiced by all men.

MISTAKE

Inadvertently a mis-statement appeared in my column for last month. Father John Callahan did not plan to be at the Friendship House, U.S.A. Convention in September as his health does not permit traveling. He is at Madonna House, Canada, at present on an indefinite sick leave of absence.

—Betty Schneider

To Give or to Organize

(Continued from Page 5)

relieve their suffering. We should realize and make others realize this spirit of protest. It is not only what we do but our reason for doing it which is the keynote. Cooperation with other groups in areas which affect current unfavorable patterns should also be considered a preferred activity."

Mary Dolan, reporting for the Shreveport, La. staff, where the need for reforming local institutions of prejudice is most pressing, urged that we do not forget that the corporal works of mercy include more than individual direct assistance. "There are broader social actions which are also corporal works of mercy," she maintained, "such as all efforts to improve the economic order. There is need for work on job integration, to foster unions, co-ops and credit unions. Prison conditions need improving. Courts injustices need to be halted.

"We should not overlook work

for better housing and integrated neighborhoods. Hospital policies impose suffering and even in death people are subjected to the indignity of segregated cemeteries. In fact, it may be that it is primarily through the spiritual works of mercy—finding housing, visiting and helping families of prisoners, of sick persons, and when death occurs—that we 'create as close a companionship with the people in the community as is possible' as stated in the preamble of the constitution."

Regina Martin from Washington insisted, however, that the house should always stand ready to give individual direct assistance should it be so requested. Mabel Knight added that she feels that the first reason for giving direct assistance to the poor is to show our love of Christ in our brother, and secondly to "create as close a companionship with the life of the people of the community as is possible."

Christians ARE the Revolution Portland, Oregon

Blessed Martin Friendship House, 3310 N. Williams Ave.

WE WERE PRIVILEGED to have Rom Maione, president of the Canadian Y.C.W., speak at one of our volunteer meetings.

In his talk he stressed the idea that we can only be effective in our work if we understand the real problem in the world today. It is a religious problem and needs a religious solution. Too often we confuse our own pet problems with the more fundamental problem.

He observed that modern communications and transportation have united the world on a material basis but the world must also be united by a profound spirituality.

Another thing which Christians are not as conscious of as they should be is the fact that they are not waiting for the revolution, they are the revolution.

One of the revolutionary concepts which Christianity gave birth to is Charity or Love. Other revolutionary ideas which followed in the wake of charity are:

1. Working in small groups (on a personal basis) and multiplying these groups. Small groups are

natural to society.

2. Rendering service to people. That is, training people for work, for marriage, and for the things that will help them take their proper place in society.

3. Christians have a representative role. That is, through them Christianity must permeate all facets of society. The Church belongs everywhere, even in the midst of evil. This calls for an apostolate of like to like.

The speaker also noted that today everyone is seeking security. Yet there is no security in a materialistic society. Only a Christ-centered society can give man the security he requires.

Finally Mr. Maione pointed out that any specialized movement seeking to change society must have respect for the Church and her leaders. The solution will only come in and through the Church.

St. Francis, Patron of Lay Apostles

Our speaker for the third Sunday Communion Breakfast was Father Benet Sisk, O.F.M., of Ascension Church. His theme was **St. Francis, Patron of Lay Apostles**.

St. Francis stood for two ideals which are lacking in the world today to a high degree. These two ideals are **peace and fraternity**. It is understandable that today Lay Apostles are also working toward these same ideals. It came as a surprise to most of us that St. Francis was designated the Patron of Lay Apostles.

THE TENTH ANNUAL CATHOLIC CONFERENCE ON INDUSTRIAL AND SOCIAL RELATIONS was recently held in Portland. It was sponsored by Archbishop Howard. At this conference such pertinent subjects were discussed as **The Liturgy and the Lay Apostolate, Natural Law,**

In Portland, Oregon, again a smaller city like Shreveport but not plagued by Jim Crow laws, very little individual assistance for people in need has been requested. Mary Ryan, past director of the house, explained that this was a difficult personal adjustment for a worker from the New York house where the needs are so overwhelming. "But I came to realize," said Mary, "that I don't want to give individual direct assistance to make ME feel good." It is love that creates a bond and if we are aware of the possibilities in our community, the bond will be created.

The council concluded that there should be a balance of work in each—some spiritual and corporal works of mercy in the immediate community, and educational effort and social action. The local differences should not create greater emphasis on one activity than another. Each staff group must study and analyze, solidify and change—change radically where necessary—in order that a balance be maintained.

Civil Law, and Social Action, and the Industry Council Plan. During the conference, Ellen Rehkopf took part in a panel discussion on Prejudice. Bishop John Wright of Worcester, Mass. gave an address on "The Common Good" at the final session of the Conference.

In Portland we are awaiting the day when our newly elected director—Mabel Knight—crosses the Continental Divide. Why not bring along a traveling companion or two from Friendship House in Chicago, Mabel? We could use several more on the kitchen schedule (not to mention other activities).

And that's life in Portland Friendship House as seen through the eyes of your far Western reporter.

—Ed Hark

Help Them to Heaven

(Continued from Page 2)

PLEASE REMEMBER THE YOUNG WOMAN who only said, "I'm hungry!" She had an invisible fence around her which we respected. Maybe we should have asked her more questions. We just gave her something to eat. She sat silently in the library for hours at a time, watching and listening. She laughed once at Jim Guinan's antics and it was like a rusty hinge which hadn't been used in decades. She was killed in a hallway one night resisting an attack. Then a woman who knew us told us the girl had been homeless but refused money from the woman. We guessed she didn't approve of the way it was made. May her sadness now be turned into joy!

For these and all the other friends of Friendship House and for all the Holy Souls we ask your prayers. Let us give thanks to God that, with regard to His faithful, "life is changed, not taken away, and the house of their earthly dwelling being destroyed, an eternal dwelling in heaven is obtained."

D. C. Schools

(Continued from Page 1)

to another school to incite a strike. The police risked their lives to keep aroused youngsters from getting injured as they rushed headlong into moving traffic. A U.S. Congressman promised to aid the strikers. Students held mass meetings on school playgrounds. Absenteeism rose for several days, and incidents of violence were reported. Fifteen students picketed the Supreme Court building.

The president of the newly organized National Association for the Advancement of White People appeared in the city to talk with parents. Mr. Bowles had recently urged adults in Delaware and Baltimore to join his organization to fight against integration.

THE COURAGEOUS, KINDLY PRINCIPAL of a previously white technical high school, now with several hundred Negro students enrolled, turned a protest meeting into a football rally. Students returned to classes happy that the Friday game had not been postponed as rumored.

The papers ran the news that 2,800 of the 100,000 students in the city's school system took part in the strikes. The city officials took firm action against the strikers. Superintendent Hobart M. Corning announced that students who did not return to school immediately would disqualify themselves from all school honors, including the right to play on the athletic teams, take part in dramatic presentations, and hold club offices. The police warned against street demonstrations, and reminded the students that three days out of school for those under 16 was basis for a report to the Juvenile Court. Attorney General Brownell said the Justice Department was watching the anti-integration demonstrations. He said the Department would act if any violation of Federal laws developed.

THIS FIRM STAND, with the complete cooperation of all the city departments involved, resulted in almost instantaneous dying-out of the strikes. The tension and fear disappeared as quickly as it had descended on us.

Today, the Monday following the week of strikes, we see a scene from our front door stoop like the one of the opening week of school. There are still a few policemen walking around the area. A colored kid calls, "Hey, wait up," to a white kid. The girls are back in the playground bouncing a volley ball around. Just the people who happen to be out on any Monday morning are on the street. An integrated football team is playing at the far side of the school.

The events of the past weeks have taught us much here in Washington. Our daily prayers are said with a real felt sense of gratitude to God for the opening of the eyes and hearts of so many men. We feel renewed respect and confidence in the integrity of our leaders. We realize acutely the need for continued work and constant vigilance to really make democratic principles work. We are determined that the pleasant camaraderie we see from our front window today will become an institution here in the United States.



(Photo Courtesy Chicago Board of Education)

Chicago high school students, integrated for many years, go through the daily lunch line, unaware that they are a living testimony to changes in American racial customs.

Sick Negro, Able to Pay, Asks:

"Will This Hospital Take Me?"

By Dick Wallace

ROBERT YOUNG, a railroad worker and night school student of T.V. and electronics, knew that the time for his wife's delivery was drawing near. He went to a nearby hospital in Chicago to make arrangements for her hospitalization.

"We don't accept colored here," he was told in the admitting office, "perhaps you had better take your wife to Cook County Hospital."

"But County Hospital is three or four miles from my home," he said. "I have hospital insurance and can pay for my wife's care."

He was still refused. Still hoping to provide his wife with the comfort of a private hospital atmosphere during her confinement, he went to another hospital close to his home. Here again he was told that they didn't accept Negroes. After much persuasion, he was finally allowed to bring his wife there, but only on the condition that she would take a private room. She would be charged extra for this.

In a recent study of hospital admissions it was revealed that most of the hospitals in the city resort to the private room technique to first of all discourage Negro patients from wanting to use the hospital facilities. Secondly, in the event a Negro patient must be admitted, the private room offers a natural means of segregation.

The study also pointed out that in some cases where a private room was not available and the patient was too sick to move to a hospital that would accept him, he was put in a ward and screened off so white patients would not get "upset." In a few cases, where apparently the hospital administrator suffered some pangs of conscience, the "private room" patient was charged the lower ward rate.

ANOTHER STORY OF INJUSTICE relating to hospital

care came to light recently. A Negro public school teacher was suffering from a severe asthma attack. She was taken to the only hospital in her community for emergency treatment. Her friends were told in the emergency room that the hospital had no available beds, and that they should take the patient to Cook County Hospital, some 20 miles away. Her friends insisted that she needed some emergency care. One of the nurses came out to the car, saw the woman lying on the back seat gasping for breath, and decided to give her an injection to relieve the suffering. This was done in the car. There was no examination by a doctor. Again the nurse suggested that she be taken to County Hospital.

It is from such experiences that the Negro community has gradually learned that they are not welcome at the numerous private hospitals dotting the city, and unfortunately these include Catholic hospitals. A seriously-ill or critically-injured Negro will often have to by-pass several fully accredited private hospitals—among these some Catholic hospitals—before he arrives at Cook County or one of the other four hospitals that will accept him without regarding his color.

These are only two of the stories of injustice which have come to us in the last few months. Not all the people who are subjected to such treatment are alive today to tell their stories. The Coroner pointed out recently that a young cerebral palsy victim from Altgeld Gardens, on the far south side, might not have died had there been immediate hospitalization. Another child who suffered burns at home might be alive and well had there been quick hospital treatment. A young man might still have the sight of his right eye if he could have had quick emergency hospital treatment.

We might ask, "How is such disregard for life and suffering perpetuated? How can these unchristian practices continue even in Catholic hospitals?" Few of the city's 62 private hospitals, if any, would admit to having a written policy against the acceptance of Negroes. It was revealed in our investigation, however, that these un-written policies remain in force. The personal prejudice of hospital personnel—room clerks, nurses, and staff doctors who refuse to accept Negro patients in their private practices—all conspire to insure unjust medical treatment for colored patients. It should be pointed out that the administrator's attitude is often found to be reflected in the actions of hospital personnel.

WHAT IS BEING DONE to correct these injustices? Is anyone interested in seeing that Negroes are saved the suffering, indignity, expense and sometimes even death, that these practices bring upon him? Happily, there seem to be a growing concern throughout the city, and many groups are forming to try to attack the problem in specific areas.

Nurses Fight Injustice

In the nursing profession there is a group working to educate student nurses and registered nurses in better relations. Many months ago several doctors and business men formed a committee to better human relations at Woodlawn Hospital. (See February *Catholic Interracialist*.) The hospital finally agreed to accept Negro patients, but still they are not being accepted according to medical need.

The group, now called the Committee to End Discrimination in Medical Institutions in Chicago, has decided to try to use law as a means to enforce equality of treatment in hospitals. They are working for the passage of an ordinance which would take the

license away from any hospital which used its medical facilities to practice racial or religious discrimination. It can be said that if this law is passed by the City Council that it will affect the admissions policy of every hospital in the city, and insure better medical care for all of the citizens.

In addition to the work of these two groups, the **Council Against Discrimination** has formed a **Public Accommodations Committee** whose job it is to process complaints of discrimination in all public accommodations including medical service. This committee is actively working for the passage of the above ordinance, and is gathering testimony in support of the legislation when it comes up for a hearing early in November.

ANOTHER ACTIVE ORGANIZATION working in this area is the **Catholic Interracial Council**. They have, with the backing of the Diocesan Director of Hospitals, arranged a conference for Catholic hospital administrators. The meeting is to take place October 20, and is intended to give the administrators a chance to sit around the discussion table with experts in human relations to talk out the thorny problems of integrating hospital wards and staffs.

The interest of all the city's human relations groups will be focused on this meeting—those mentioned above, the **Commission on Human Relations**, the **American Friends Service Committee**, the **Anti-Defamation League**, and all the other groups vitally concerned with this problem. All these groups realize the tremendous good Catholic hospitals, with almost half of the city's private hospital beds, could perform for the cause of justice. It would be wonderful if this conference could prove to the city and the world that we do not need to have laws passed to make us act like Christians.